

Whole No. 538.

Gentlemen, though you are all here in health, and dignity, and honor, to-day, how little a while is it, alas! how little, until you shall be every man in heaven or hell! Unless you are infidels you dare not deny it. And it is only Christ and a holy life that is your way to heaven; and only sin and the neglect of Christ and holiness, that can undo you. Look, therefore, upon sin as you should look on that which would cast you into hell, and is daily undermining all your hopes. O that this honorable assembly could know it in some measure as it

shall be shortly known! and judge of it as men do, when time is past, and delusions vanished, and all men are awakened from their fleshly dreams, and their naked souls have seen the Lord."

RELIGIOUS ANNIVERSARIES.

From the New-York Observer.

AMERICAN PEACE SOCIETY.

The objects of this Society have not hitherto succeeded in commanding so general an interest as those of the other great benevolent institutions of our land. Its friends, however, have had the gratification of seeing its successive annual meetings attended by growing numbers, and that of the present year, we are happy to learn, was honored by a larger attendance than on any former occasion. We were not able to be present, but a friend who takes a deep interest in the Society, has sent us the following brief notice of the proceedings.

"If we may judge from the zeal and eloquence of the speakers, and the marked attention of the audience, we should not hesitate to infer that the Society was gaining ground in the estimate of the christian public; and that the time was not very far distant when an institution so consonant with the genius of christianity, so much in unison with all the better feelings of our nature, and carrying in its fundamental principles so strong an assurance of ultimate success, so fraught with blessings to the world, would in point of interest and allowed importance, lift itself up to the rank of 'the first three' among the benevolent associations of the day. To this place we cannot but consider it entitled; and to this place we doubt not it will be assigned when once the mute lamentations of philanthropy over the evils of war, shall have given way to a firm conviction of the practicability of its expulsion from the earth.

The annual meeting was held on Tuesday in Clinton Hall. The chair was taken at 10 o'clock, by S. V. S. Wilder, Esq., and the meeting opened with prayer by the Rev. Mr. Somers, of the Baptist church, of this city. After a few preliminary remarks by the chairman, the Annual Report was read by the secretary, Mr. Ladd. This document gave a rapid but interesting sketch of the progress and prospects of the cause of peace throughout Christendom—of the leading objects and distinctive character of this Society—the ground which it assumed, and the questions which it declined—the encouragements which had cheered its efforts during the past year, and the untoward circumstances which had in any measure tended to mar its prosperity or chill the hopes which it had inspired—concluding with the pleasing assurance, that since its last anniversary, a deeper interest had been excited, more thoughts and inquiry awakened, and more patronage secured in almost every part of our country, in behalf of the objects of the institution, than in the same length of time in any former period of its existence.

After the reading of the Report, the following resolutions were offered and seconded, accompanied with remarks, by the gentlemen whose names are annexed.

Resolved, That the Report now read be accepted, and printed, under the direction of the Committee. By the Rev. C. G. Somers, of New York, and Rev. D. L. Carroll, of Brooklyn.

Resolved, That the leading objects of the Peace Society are eminently accordant with the principles of the Gospel of Christ, and as such entitled to the countenance and support of all good men. By the Rev. George Bush, and Rev. E. W. Baldwin, of New York.

Resolved, That the time has arrived when preparations for a Congress of nations for the amicable adjustment of national disputes should be commenced, and that the friends of peace should make vigorous efforts for the accomplishment of this object. By Mr. Ladd, of Maine, and Rev. C. Freeman, of Massachusetts.

Resolved, That the Board of the American Peace Society invite the ministers of the Gospel of every denomination to preach one sermon a year on War and Peace, and that they present every one who shall do this, and afford his aid in the circulation of the "Calumet," a copy of the work as it is published. By Rev. T. S. Waterman, Rhode Island, and Rev. L. Dewey, of New York.

Mr. Somers remarked that having been, when a child, by a very peculiar Providence, an eyewitness of the siege of Copenhagen, by the British fleet under Lord Nelson, and having lost a brother in the action of Trafalgar, he had at that early age imbibed a horror of war in every form which his subsequent reflection and observation had tended only to confirm.

Mr. Carroll dwelt with much earnestness on the duty of Christians to promote the objects of this institution on the ground that as they were required to attempt the removal of all obstructions to the spread of the gospel, one so vast and formidable as war, imperiously claimed their attention, that this herculean labor was to be achieved by the moral influence of christianity, which was but another name for the efforts of individual christians, and not the name of an abstraction—and that parents especially were bound to watch over the early associations of their children, and to prevent them from imbibing, whether by means of toys, books, or spectacles witnessed, the pernicious elements of the military spirit.

Mr. Bush expatiated on the community of character and aim, between this society and the Gospel of peace—maintaining that the same principles which actuated christians in accomplishing other objects of benevolence, ought to operate also in regard to this—expressing strong confidence that the day was not far distant when this humble institution would rank high among its sister societies; and concluded by showing

* We are requested to state for the information of clergymen at a distance, that any individual disposed to comply with this invitation, may avail himself of the proffer, by sending his name and order to the office of the American Peace Society, Nassau St. New York.

a spirited and striking contrast between the depository of the Bible Society, as the camp of God from whence a moral armament went forth, conflicting with the powers of darkness, and with every form of evil, and a literal camp of human warriors sallying forth to waste, kill, and destroy.

Mr. Ladd in his characteristic manner drew a glowing picture of the horrors of war—lamented the apathy which prevailed in regard to the interests of peace—acknowledged the present unpopular character of the institution, but strenuously urged its claims on the prayers and efforts of Christians as a cause which heaven had irrevocably purposed to prosper.

Mr. Freeman expressed his conviction that many of the desolating effects usually supposed to have been wrought by Time alone, were really attributable in great measure to the devastations of War—and that the scythe of the one would have been more powerless, had the sword of the other remained in its scabbard.

Mr. Waterman observed that although a number of the audience had withdrawn for the purpose of attending the Sabbath school meeting, yet if he had no other object than to befriend that cause, he would choose to do it through the medium of the Peace Society, as he had often found the military parade of Saturday a serious obstacle to the religious instruction of children on the Sabbath, and that the militia system was one of the principal means of deteriorating the morals of the youth of our country.

It was proposed by the offeror of the last resolution that, in order to obtain something more than a mere verbal assent to it, those clergymen present who were willing to agree to its terms, should evidence their compliance by rising. Exceedingly to the gratification of the friends of peace, the proposition was responded to by the simultaneous rising of the whole clerical body assembled, with scarce a single exception.

AMERICAN TRACT SOCIETY.

The Seventh Annual Meeting of the American Tract Society was held in the Chatham street Chapel, on Wednesday, at 10 o'clock, A. M. The President of the Society, S. V. S. Wilder, Esq., in the chair, supported by the Hon. Stephen Van Rensselaer, Vice President; and Hon. John Cotton Smith, of Connecticut. The meeting was opened with prayer by the Rev. Jacob Brodhead, D. D. of the Reformed Dutch Church, New York, after which the President delivered a brief introductory Address, and the Treasurer, Mr. Moses Allen, read the Report of the Committee who audited his accounts; and the Annual Report was read by Mr. William A. Hall, Corresponding Secretary.

The audience was large, and a deep solemnity reigned throughout the entire exercises. It seemed to be the general feeling that God had gone before the Society in his providence, that he was now present by his Spirit, and was calling the society to great and arduous labors for conveying a knowledge of Christ to millions of perishing men.

The Rev. Dr. Witt dwelt on the character of the society as exhibited in the excellence of its publications, all pointing the sinner to Christ—the harmony of the committee, consisting of different denominations but united as christians in promoting the cause of Christ—the usefulness of Tract Distributors, who were infant Howards, in seeking out the wandering and the lost—the reciprocal influence of this and kindred institutions on each other in blessing our country and the world.

Rev. Mr. Babcock urged the solemn obligations of the society to persevere, and enlarge its benefactions for the heathen. The \$1,000, appropriated for Burma was not more than we expend in one year in supplying two considerable towns or villages in our country—and yet the population of Burma is as large as that of the United States. He imagined the missionaries looking to the effort the society has commenced for them, as to a little cloud of the size of a man's hand in the distant horizon—and they inquire with intense solicitude, whether it shall vanish out of their sight, or grow till it shall cover the heavens, and pour upon them a shower of spiritual blessings.

Dr. Codman expressed his delight in the character of the society as formed by a union of different denominations—he believed all Burmah and millions more would bless God in eternity for the labors of that denomination to which the brother belonged, who had just sat down.

Rev. Mr. Eastman urged, from the most weighty and impressive considerations, the duty of entering systematically and perseveringly on the work of supplying all our destitute population with Tracts, accompanied by prayer and faithful labors for their salvation—not as an effort for two years merely, but for life—not to the exclusion of efforts for the heathen, but regarding our nation as a part of the great whole, and the influence this nation should exert for the conversion of the world.

Rev. Dr. Baxter related a beautiful anecdote of a Tract, given by a student to a family on James' River, which was the means of the conversions of the mother, father, and three other members, and was afterwards sent to two other families in Kentucky, where it was in the same manner blessed to five individuals.

Rev. Mr. Woodbridge presented a view of what God had done, in his Providence, in the different ages of the church, to prepare the way for the immediate diffusion of the Gospel by Tracts to three hundred millions of the heathen world, and the impracticability of reaching the present generation of heathen by any other means; and urged on all present to make a resolution in their own minds, as in the sight of God, what they would do for the society during the year, not only by contributions, but by efforts and by prayer.

In consequence of this suggestion, Rev. Dr. Milnor afterwards rose, and said that he had received a note from an individual on the stage, pledging one thousand dollars for foreign distribution within the coming year.

Rev. Dr. Sharp said he believed the Board of the Baptist General Convention had been informed of as many as twenty in Burmah, who had been brought to embrace Christ by means of Tracts, having never seen a missionary or a Bible. It now devolved on every man to "do his duty" for sending Tracts to the heathen.

Rev. Mr. McIlvaine said he had attended the anniversary for many years, and never was so impressed, in hearing a report, with the feeling that Providence is calling American Christians to a great and glorious work, nor so struck with a sense of the presence of the Holy Spirit, in the hearts of the whole assembly. "The work of sending the Gospel to the heathen," he said, "does not interfere with the supply of the destitute in our own country. Let the tide of benevolence rise high enough to reach all the heathen, and it will certainly overflow our own land." The conduct of the disciples at the sea of Tiberias furnished a volume of instruction. When told to feed the multitude, they did not first sit down to see whether they had enough fully to supply their own wants. We must go to this work on our knees. There was strength to accomplish it no where beneath heaven. Thousands of missionaries and Bibles and Tracts cannot convert the world—we must carry the work to God by faith. The distance be-

tween us and the millennium was the distance between us and primitive faith. The press placed us in some important points on a level with the Apostles. We might avail ourselves of it as they did of the gift of tongues; but the Apostles were only twelve in number, while we could multiply presses indefinitely—all we now want is their faith—God would then hear our prayer and bless our labors.

Rev. Dr. McAuley urged on every minister and christian to remember this work in the closet, and around the family altar—to bear it on their hearts and spread it before their fellow men on every proper occasion. What he would wish to do was to stereotype the whole impression of that meeting on the heart of every person present, that it might become a living principle of action.

AMERICAN BIBLE SOCIETY.

The sixteenth annual meeting of this society was held in the Chatham street chapel on Thursday the 10th inst. A very large procession moved from the society's house twenty minutes before ten. Precisely at 10 o'clock the chair was taken by the President, the Hon. John Cotton Smith, supported by Vice Presidents Bolton, Woolsey, Jay, Van Rensselaer, and Pintard. After an interesting address by the President, the Report of the Treasurer, Mr. G. N. Bleeker, was read, and the Report of the Managers by the Secretary, Rev. J. C. Brigham.

On motion of Benjamin F. Butler, Esq. of Albany, seconded by Rev. Mr. Grosvenor, of the Baptist church, Salem, Mass.,

Resolved, That the extensive co-operation of Christians of different denominations in the work of circulating the Holy Scriptures, "a great note or comet" in the future, "a sign of growing harmony, prosperity and usefulness, among all the friends of revealed truth."

The Rev. Mr. Milnor, Secretary for Foreign Correspondence, then read extracts from letters sent from the Sandwich Islands, from the Isle of Patmos, from Russia, and from Canton, in China, asking for aid in the circulation of the Scriptures. After this, on motion of the Rev. John Breckenridge, of Philadelphia, seconded by the Rev. Dr. Alexander, of Princeton, N. J.

Resolved, That the present demand for the Sacred Scriptures in Greece, Bombay, Burmah, China, the Sandwich Islands, and other places where American Missionaries have gone, and the prospect that this species of demand will increase from year to year, makes it the imperative duty of those connected with this Society and its Auxiliaries, to furnish liberal and continued contributions, for the purpose of promoting the distribution of the Scriptures abroad as Divine Providence opens the way for the reception.

The Rev. Charles P. McIlvaine, on request of the Committee of Arrangements, also made a spirited address on the above interesting topic, after which, on motion, the Society adjourned.

The addresses on this occasion were all eloquent, and marked by a fervent christian spirit. But one sentiment seemed to pervade the immense concourse of many denominations, present, and that was, that, "having supplied in a good measure, our own country with the Bible, we will now go forth as fast as Providence opens the way, to the supply of the whole world."

ABSTRACT OF THE SIXTEENTH ANNUAL REPORT.

In presenting their annual report, the managers would in the first place record the death of the late President of the Society, Col. Richard Varick. This distinguished friend and benefactor was the first Treasurer of the Society, was subsequently its president, Vice President, and for the last four years, its presiding officer. Being a resident of New-York, he attended nearly all the meetings of the managers, and was familiar with the operations of the Society, from the period of its organization in 1816. In addition to all his gratuitous services, he was a liberal contributor to the funds of the Society. In addition to various sums to constitute life directors and members, he has within a few years given \$1,500 towards the erection of the Society's houses, \$2,000 towards the general supply, and \$1,000 for ordinary distribution.

The managers have also to notice the decease of Col. Robert Troup, of New-York, one of the oldest Vice Presidents, and who had for many years sat by the side of the President, as his friend and counselor, both at the monthly meetings of the Board, and the annual meetings of the Society. The removal of these two venerated friends and fellow laborers so suddenly, and so simultaneously, is to your Board a trying and afflicting occurrence.

Since the removal of the officers, the managers are happy in having been able to fill their places by two of our fellow citizens in whom the Christian community can place unlimited confidence. As successors to Col. Varick, the Hon. John Cotton Smith, of Connecticut, has been called to preside over the Society, and John Pintard, LL. D. of New-York, a pointed to the place vacated by the death of Col. Troup. The first of these officers has long been known to the civil and religious community, and the latter has been the faithful Recording Secretary of the Society, from the period of its organization in 1816.

Gen. F. P. Santander, of the Republic of Colombia, and one of its most benevolent and distinguished citizens, has also been appointed a Vice President, and has with much satisfaction accepted of the appointment.

In the course of the year there has been a change in the office of Treasurer. John Adams, Esq., who had served the Society gratuitously, and to great acceptance for four years, was obliged, from the pressure of other employments, to resign his station, and Mr. Garrett N. Bleeker, (late Comptroller of the city of New-York) has been appointed his successor. Mr. Bleeker has for several years been one of the managers of the Society, and is a gentleman in whose integrity the Christian public can repose entire confidence.

In place of Dr. Pintard, Mr. Robert F. Winslow has been appointed Recording Secretary. He is also to perform the duties of accountant, formerly devolving on the General Agent.

New Auxiliaries.—In addition to the former list of auxiliaries, 32 others have been recognized the present year, making an aggregate of 338, exclusive of numerous branches.

Receipts.—The receipts of the year, deducting the sums borrowed, amount to \$107,059. Of this sum, \$10,193.88 were received in payment for books; \$4,571.74 from legacies; \$23,555.40 as donations towards the general supply; \$677.07 for the distribution of the scriptures in foreign countries, and the balance from other sources, specified in the Treasurer's report.

It was stated in the last report, that \$34,190 were due to banks. This debt has since been reduced to \$22,000, and the debt for paper has been somewhat reduced. The managers are deeply anxious that debts due from auxiliaries may soon be paid in, so that this bank claim may be removed, and the Society be ready to embark in foreign distributions.

Books Issued.—In the subjoined table will be seen the number and varieties of Bibles and Testaments issued from the depository in the course of the year.

English Testaments	53,730
French Bibles	59,019
French Testaments	171
Spanish Bibles	1,266
Spanish Testaments	87
German Bibles	182
German Testaments	673
Welsh Bibles	280
Russian Testaments	178
	100

besides 118 Bibles or Testaments in other languages, making a total of 115,892 issued during the year, towards that of those issued in previous years, makes a grand total since the organization of the Society, of 1,442,500 copies.

The number of books issued (as was anticipated)

is considerably less than those of the two preceding years, which were devoted to the general supply. They have, however, been distributed in the most remote and newly settled parts of our states and territories, where they were much needed, and where it is hoped they will be highly useful.

New Bibles with Marginal References.—The distribution of Bibles and Testaments in the older parts of the country this year has been quite limited. This is in part to be attributed to the circumstance of the Parent Society's having no Bibles with marginal references. Hitherto a leading object of the Board has been to prepare common cheap Bibles, suitable for gratuitous distribution among destitute families. To make them cheap as possible, the headings to chapters have been omitted in some kinds, and the marginal references in all. The time has now come, when books of a better class, and particularly such as have the headings and references referred to, are wanted, and wanted most in those sections of the country which have been once, in a good measure, supplied with the common Bible. The managers have therefore ordered plates for three new Bibles; namely, a quarto, a royal octavo, and a duodecimo, with broad margin. They are to be printed after copies of a similar size and type, issued by the British and Foreign Bible Society, to contain the same headings to chapters, and marginal references, and to be bound and finished as near as possible, after the excellent style of those published by that institution.

There is another reason for this diminished distribution in the older states, to which the managers would call special attention; namely, to a wide spread and injurious impression, that because a Society has once supplied its destitute families, there is now no need of further distributions. This impression must be soon removed, or very many families will live and die without the word of God, even in the most favored states in the Union.

New Building.—It was mentioned in the last report that the former printing house had been sold, and that two new buildings had been commenced on lots adjacent to the depository. These buildings are now finished, and furnish extensive accommodations for the use of the Society. One of these buildings fronts on Nassau street, the other is on the rear of the lot, and joining Theatre alley. The cost of these buildings was \$11,050.52, very nearly the sum for which the former printing house was sold.

General Supply.—It was hoped that the managers would be able to report on this occasion, that every family in the United States had been furnished with a Bible. They have not, however, this satisfaction, and from the growing, changing nature of our population, perhaps they may never be able to make such an explicit report. To the states and territories which were left partially unsupplied last year, books have since been forwarded wherever solicited, and in most instances, as many of these as were supposed adequate to the supply of the families desiring. Distributions have been going on through the year, though from the scattered state of the population, and the few to act as Bible distributors, it is feared that in several of the states and territories, some counties remain yet to be supplied. The entire report, when published, will show where the deficiency of supply exists, and what encouragement there is to expect its ultimate completion, so far as this work is generally concerned.

But the managers feel at the present time, not so much solicitude about the entire supply in those few portions of the country referred to, as they do about the re-supply of those portions where a general distribution was made some years since. On this point they have much anxiety. A few instances of re-investigation which have been made, show an increase of 100, 120, 150, and 200 destitute families in a county, in a single year. This increase has been ascertained the present year in the state of New-York, in Kentucky, and in Illinois. Other instances occurred, where societies which were supplied four and five years since, have recently been found to contain from four to nine hundred households without the Bible. Some auxiliaries have determined to make re-investigation the coming year, and it is the earnest desire of the Board that this species of labor may become general. Let it be remembered that wherever the members of a family can live without a Bible, they are probably neglecting all other means of grace, and fast hastening to destruction.

Agents.—The Society has now in its service eight agents; namely, one in North Carolina, one in Ohio, one in Indiana, one in Illinois, two in Missouri, one in Mississippi, and one in Arkansas Territory. The Board have recently resolved to procure two general travelling agents, one for the Atlantic states, the other for the great Western Valley. The object of these agents will be to attend the anniversaries of auxiliary societies, and co-operate with local temporary agents in the different states. Such a measure is now deemed highly important.

Foreign Distribution.—Owing to numerous domestic engagements, little has been done the present year in distributing the Scriptures abroad. A small quantity of them has been sent to the Baptist mission station at Tonawanda, in the west part of New-York, for the benefit of the Aborigines, and others have been granted to the American Seamen's Friend Society, for the use of seamen in foreign ports. But the managers feel that the time has come, when they are called to enter on the work of foreign distribution in good earnest. To a very considerable extent the families of our country are (or at least have been) supplied. There are now nearly 100 auxiliary societies, and many of them can command great resources. They can meet all our growing demands at home, and yet furnish annually a large surplus revenue to aid distribution in Papal, Mahomedan, and Pagan countries. Just at this moment, when the country has got ready to embark in foreign distributions, the cry for the bread of life comes from two of our Aborigine tribes, from Russia, from different parts of Greece, from Smyrna, from Bombay, from the Burman empire, from China, and from the Sandwich Islands. Some of these cries are urgent, and the assistance wanted is great, and becoming more so every day. The appeals from some of these places when they come to be spread before the auxiliaries and friends of this Society, cannot but call forth that same zeal and liberality which has been manifested in giving the Bible to our countrymen.

Stereotype plates for a modern Greek Testament are now in preparation, and when finished, a large edition of this work is to be printed and sent to the afflicted people for whom it is designed. To prepare this work, and to meet other wants where encouragement of aid has already been given, the managers will need from 20 to 30,000 dollars. Most of this money is wanted the present moment, and while it is withheld, the dying heathen around the mission stations, who are beginning to ask for the sacred books, must be told to wait until American Christians have time to make collections. With such wants as these now pressing, and with every prospect that these wants are to multiply from year to year, the managers cannot but feel that a weight of responsibility is devolved on them, and that they must be prompt and urgent in their appeals for contributions. They wish to see every friend of the Bible feel his personal obligation to aid this cause, and then see every auxiliary take effective measures to gather up what can be collected within its bounds, and forward the same to the parent Society.

* The headings to chapters, and marginal references, to be adopted in these books, are those found in King James' Bible, the Bible in "common use," referred to by the constitution, and the only kind which the Society is authorized to publish.

COMMON HONESTY.

I wonder how any man in the world, who does not in his words and dealing conform strictly to the dictates of common honesty, can

have a face to pretend that he is pious. If a man will indulge in lying and cheating in the every-day business of life, what possesses him to think that he is a Christian? How can such a man join the Church, attend upon its ordinances, and even become a public exhorter? If he actually does know petty falsehood and fraud, as well as the grosser shades, are sinful in the sight of God, why exhort man, before he reforms? How can he lift up these unholinesses in supplication, to which the gains of knavery are still adhering? How can he move that tongue in prayer to a heart-searching God, which is still moistened with the poisoned waters of falsehood? Oh, thou presumptuous man! first learn to speak the truth, and to execute judgment, and thou shalt find acceptance with the Most High. Till then thy sacrifices are an abomination in his sight.

REVIVAL AT THOMAS STATION.

A work of grace was commenced at the Thomas station on the 13th of Jan. last, a day appropriated by our brethren at that place, to humiliation, fasting and prayer, for the influences of the Spirit of God. Several have expressed a hope in Christ, and the meetings continue interesting.

In a letter just received, our brother writes, "another son of the forest has shared in the good work of God. He is one of the most important chiefs on our river. His name is Noonday. He holds family worship daily, and invites all to attend. 'Those who unite with him, his words make us feel.' We have precious and encouraging seasons."

LATE REV. ROBERT HALL.

His habits were very studious: I never knew any man that was so great a reader on all subjects. It is a mistaken notion that he was entirely indebted to genius; he possessed great industry and application, united to which was a thirst for knowledge, and an ambition to excel in every thing which he undertook. Dissatisfied with present attainments, he frequently said, "Let your aim and standard be high, for you will always be below your standard; and if your standard is high, your attainments will be high also." He generally read from morning till eight o'clock in the evening; after which he visited either the sick or his friends. If one was engaged from home, he went to another, and stayed till eleven o'clock; then returned to his rooms. It was pleasing on such occasions to witness this great man descend from the sublimest speculations, and mingle with the socialities of common life. There was no ostentatious display of learning; he endeavored himself to all by the simplicity of his manners, and the unaffected modesty and kindness of his disposition. He was exceedingly fond of children, and frequently took the little ones in his arms, and appeared to enter into all their amusements. Under these circumstances, it will not appear surprising, that his visits were anticipated with eagerness and delight.

[Green's Reminiscences.]

TRACTS IN EGYPT.

The Rev. Mr. Leider, on his visit to the Delta, remained a short time at Sammannoud.—He thus describes the reception of his tracts:

"In the afternoon, crowds of boys and young men thronged near the vessel for tracts, most of whom were Mohammedans. I carefully avoided asking who were Mohammedans or Christians; and distributed tracts among all who could read, but especially the Epistle of St. John and the Parable of the Sower.—At this, the Christians exhibited envy and anger; calling to me continually, 'He is a Mohammedan!'—'What a shame!' Among the rest, a bold little boy presses towards me, stretching out his hands and begging a tract. Some young Christians, who were nearest to him, endeavored to push him back, calling to me, 'He is a Mohammedan!' The little boy, however, lifted up his hands and swore, either from mistake or from childish simplicity, by the life of his prophet, that he was a Christian! I gave him a tract, and dismissed him. Poor boy! may you become, in the full sense of the word, what you have sworn to be! The tumult of the boys having attracted the attention of the Shiek of the place, and as I was told that he had summoned several boys to him in order to see their books, I lost no time in putting on my burnoose, (a kind of Turkish cloak) and betaking myself to him in order to prevent misunderstanding. He received me very kindly, and I was happy enough soon to succeed in satisfying him respecting the occurrence.—On leaving, I presented him with a copy of Genesis, which he gratefully accepted. Mothers came and desired tracts for their sons, and sisters for their brothers."

SUPERFICIAL RELIGION.

There is a religion which is too sincere for hypocrisy, but too transient to be profitable; too superficial to reach the heart, too unproductive to proceed from it. It is slight, but as far as it goes, not false. It has discernment enough to distinguish sin, but not firmness enough to oppose it: compunctions sufficient to soften the heart, but not vigor sufficient to reform it. It laments when it does wrong, and performs all the functions of repentance of sin except forsaking it. It has every thing of devotion except the stability, and gives every thing to religion except the heart. This is a religion of times, events, and circumstances: it is brought into play by accidents, and dwindles away with the occasion which called it out. Festivals, and fasts, which occur but seldom, are much observed, and it is to be feared, because they occur but seldom; while the great festival which comes every week, comes too often to be respectfully treated. The piety of these people comes out much in sickness, but is apt to retreat again when recovery approaches. If they die, they are placed by their admirers in the saints' calendar; if they recover, they go back into the world they had renounced, and again suspend their amendment as often as death suspends his blow.—Hannah More.

CHRISTIAN SECRETARY.

HARTFORD, MAY 19, 1832.

EDITOR'S CORRESPONDENCE. No. 6.
Hamilton, May 7, 1832.

DEAR BROTHER—

We left Albany at half past eight o'clock on Friday morning for Schenectady. In the suburbs of the city, we passed the most extensive burial place I ever saw. It is divided into several fields. There is one for every Church in the city. One of these fields is called "The Potter's Field." This, I inferred from the name "is the place to bury strangers in." It was a melancholy spectacle to see these fields so nearly filled with the monuments of departed thousands. The only thing adapted to cheer the mind while gazing on so vast a receptacle of the dead, is the promised, anticipated resurrection of the just.

Having travelled two or three miles in the stage, we came to the Railroad, and took our seat in one of the cars. This was to me, and to nearly all our company, a new method of travelling. Six cars fastened to each other were impelled by steam with very great velocity, and yet with so much ease as to allow a weary traveller to enjoy an undisturbed nap. Of all the modes of travelling with which I am acquainted, I give a decided preference to the Railroad.

At Schenectady we had a few leisure moments, and employed them in looking at the public buildings, &c. That which gives to this city its chief importance is Union College, which sustains an elevated character among the literary institutions of our land. The College buildings stand on an eminence, overlooking the city, the Mohawk, the canal, and much of the surrounding country. The prospect is really charming.

At 2 o'clock, P. M. we embarked in a Packet, on the Hudson and Erie canal for Utica. The Rev. Dr. Bolles and Kendrick, and one or two Presbyterian clergymen were on board, and their conversation was interesting and instructive. We had supposed that in a packet boat, on the unruffled waters of a canal, we should at night enjoy quiet rest, but in this we were disappointed. The crowd of passengers, the frequent striking of the packet against other boats that met, and the noise occasioned by passing through numerous locks, greatly disturbed our repose.

We reached Utica about noon on Saturday. It is a handsome city, so it must now be called, as it received an act of incorporation as such, at the last session of the New York Legislature, containing a population of several thousands, and flourishing in trade. In this city there is a very prosperous Baptist Church, under the pastoral care of my good friend, the Rev. Elton Galusha.

Finding no regular conveyance from Utica, we chartered a wagon drawn by two horses, and rode out to this place. In coming here we passed through New Hartford, Paris, Sangerfield, and Madison. In Sangerfield, Dr. K. related in substance the following anecdote. That well, said he, (pointing to one which stood by the side of the way,) is 60 feet deep. A few years ago it was drawn dry, and a young man went down to the bottom of it to clean it. While there, the top fell in and buried him more than twenty feet. The neighbors immediately commenced digging him out; but night drawing near, they held a consultation, and as there could be no doubt of his death, concluded to postpone the work till the next morning. The young man heard their conversation, and, as may be conceived, in describable horror and despair seized his mind, when he found himself left to perish. But some persons in the neighborhood were unwilling to rest in their beds until they had found the body of their friend. They therefore re-commenced digging. At length they heard his cries, and were thus encouraged to increase the speed of their benevolent efforts, and before midnight succeeded in liberating him. To their astonishment and joy, they found that he had received no injury. The young man had been addicted to profane swearing; but after this for a considerable length of time, desisted from the practice, and indeed seemed to be very seriously impressed. He has now relapsed into his former vicious habits; but if in the midst of mirth or profanity, he is reminded of the well, his countenance will fall, and for a few moments he will appear pensive. How mysteriously kind was this interposition of Providence! How fully does it also show the inefficacy of external circumstances, however affecting, to produce a radical change of heart, or even a thorough reformation of morals! The grace of God alone can make a man "a new creature."

The roads were almost impassable, forming a striking contrast to the rail road; and though it was but 2 o'clock when we left Utica, we did not arrive at Dr. K's hospitable mansion in Hamilton, until five minutes past midnight. The distance is only 25 miles. On Sunday morning I went with Dr. K. to Eaton, and preached to a Baptist Church in that place, of which he has the pastoral charge. In the afternoon, I preached to the Baptist Church in this place. Professor Sears, Pastor of the Church, at the close of the sermon, gave the right hand of fellowship to twelve, recently admitted members. Dr. Bolles and myself then administered the Lord's Supper to about two hundred communicants. In the evening I preached a missionary sermon, which was followed by additional remarks from Dr. B. on the subject of Missions. The people seemed to be interested in the services.

Hamilton is a small but neat and pleasant village. There are two meeting houses in the place, one for Baptists, and one for Presbyterians. The Baptist Church is now in a prosperous state, enjoying the fruits of a gracious revival. The congregation is quite large and respectable. The singing, assisted by a small fine toned organ, was in good taste. There are two academies in the village, one for males, and one for females. Both average one hundred students. Here, too, you know, is the location of the Hamilton Baptist Literary and Theological Seminary. The building is stone, 100 feet by 60, four stories high. The Seminary is now under the care of Professors N. Kendrick, D. Haskell, B. Sears, S. S. Whitman, and A. Kendrick. They are able men, devoted to their appropriate duties. The course of study is adapted to the age and circumstances of the students. More than one hundred are now here receiving instruction preparatory to the important work of the Christian ministry. I rejoiced to find two mem-

bers of the Church of my care, enjoying the superior advantages of this flourishing Institution. Connected with the Seminary is a farm, containing 135 acres of excellent land, on which the students labor for exercise and health. There is also a *Sash Factory*, in which they may find employment when the weather will not admit of their being on the farm. Nearly all the students board in commons, and it is worthy of remark and remembrance, that their board, including washing, is furnished at the low price of \$1.00 per week.

This morning the students assembled in the Chapel, and were addressed by Dr. B. and another. Dr. Kendrick requested those who were desirous to go on a mission to Burmah, to arise. Eight young men immediately arose. O may they be fully prepared to "go far hence to the Gentiles" in the "fullness of the blessing of the gospel of Christ." I must now leave, and can only add that my short stay in H. has greatly increased my interest in the welfare of the Institution—my conviction of its vast utility to our denomination, and the cause of the Redeemer.

I am yours, DALETH.

CONNECTICUT BAPTIST CONVENTION.

Our friends in this State are probably aware that the time is near, when the Convention will hold their annual session. The objects which claim our regard and support are various; but if we are animated by a proper spirit—if we are willing to consecrate, so far as the gospel requires, our talents and our means, there will be no lack. Heretofore, we say it with deep regret—our Treasury has never been sufficiently furnished with funds for Domestic Missions; and while feeble and destitute churches have been calling for help, the Board of Managers have been compelled to refuse their requests for want of means; and it is a painful reflection, that the funds contributed for general objects of benevolence, by our denomination in this state, fall short of the amount given by the churches composing a single Association, not far from this.

If our brethren desire to accomplish the objects of the Convention, and of other Associations which are to meet at the same time, let them continue together until their business is fully finished. While our brethren of other denominations continue their deliberations when convened for public business, in some instances a week, or more, but a little more than one day has been devoted to the business of the Convention. It is our earnest desire, that in future, the members of this body will feel such a deep interest in whatever concerns the prosperity of our institutions, that they will be willing to tarry until all their business shall be fully completed.

RELIGIOUS ANNIVERSARIES IN NEW YORK.

The New York Observer, and Evangelist, have furnished us with the proceedings of the several benevolent and religious associations which have recently held their annual meetings in New York, and it gives us much pleasure to notice the untiring zeal and union of effort and feeling which characterize the men who are active in sustaining these institutions. The diffusive principles of the Gospel are now exemplified in the dissemination of Bibles and Tracts in foreign lands; in many instances these will operate as pioneers for Missionaries; so that when the Messenger of glad tidings shall go to preach a crucified Saviour, he will not be compelled to teach the first principles of Christianity, but can at once enforce the truth upon the conscience. It is worthy of observation, that according to the declaration of Dr. Sharp, it was believed that about 20 had been converted in Burmah by the perusal of Tracts, who had never seen either a Missionary or a Bible! Let this encourage our friends to double their contributions for the Tract cause.

It is likewise a source of pleasure to us, to witness the efforts to promulgate the principles of Peace. Although the Gospel enjoins precepts which, if followed, would ensure peace, yet by some illogical reasoning, men profess belief in a doctrine, and practice entirely contrary; and we deem the Peace Society only in fact endeavoring to enforce the principles of the New Testament.

Societies which held their anniversaries at the same time and place, which are not of so general a character as the ones just named, the Home Missionary Society—Education Society, &c., appear to be in a flourishing condition.

TO OUR PATRONS WHO ARE IN ARREARS.—By a recent examination of our books, it appears that a large balance is due, which will be very thankfully received. It is desirable that all who can, will satisfy our just demands upon them, during, or before the session of the Convention in June next.

For the Christian Secretary.

MR. EDITOR—

It affords me pleasure to learn that the Baptist Sunday School Depository kept at the book store of Mr. F. J. Huntington, is under the particular charge of brother G. Robins, who is connected with the store. This arrangement I trust will exert a happy influence on the cause of truth in the denomination in the state; as it will afford them facilities in obtaining suitable books for S. S. libraries, and of other kinds, which they have not before enjoyed. I am also gratified to learn, that the depository is furnished with an extensive assortment of valuable books, and that arrangements are made for promptly obtaining the best publications on the most moderate terms.

May 15th, 1832.

For the Christian Secretary.

Meriden, April 29th, 1832.

Brother Canfield,—Enclosed I send you Ten Dollars as a donation from Br. S. Ives Hart for the Burman Mission, which sum you will please hand over to the Treasurer of the Baptist Convention, to be applied as above.

I would suggest to others, who feel as they should do upon the subject of Missions, the propriety of making individual donations, and of having them acknowledged as such, until the members of our Churches, as a body, will comply with the Saviour's rule in defraying the unavoidable expenses arising from compliance with His command, to "preach the gospel to every creature."

Do any say that the Saviour has directed us not to give merely for the purpose of having it made known?—We grant it. But this is not

equivalent to an excuse for doing nothing; neither can it be construed into a rebuke for counting and publicly acknowledging the widow's two mites, which were given with proper motives. It is neither giving, nor acknowledging that the Saviour condemns, but merely a sinful motive. The world knows that the Lord commands his children to honor him with their substance, and Christians know that he requires them by a manifestation of their good works, or obedience, to induce others to glorify their Heavenly Father.

R. JENNINGS.

MR. EDITOR,

I have made considerable effort to obtain 20 copies of Rev. Hubbel Loomis's treatise on Christian Baptism, and am unable to find the work either in Hartford or Boston.

The few copies that were in the store of F. J. Huntington were taken up at once. The design of the present, is to inquire whether it would not be an object with you, or some other of the enterprising friends among the publishers, to send out a new and neat edition of this work. In my judgment, a work that is calculated to do so much good, on a point of such vital importance to the Gospel Church, should not be suffered to die, or barely to live in the hands of a few—it should be widely circulated.

*The present edition is very badly executed. BAPTISTES.

ORDINATIONS.

On Thursday, the 19th ult. Rev. Asa Bronson was publicly recognized as Pastor of the Baptist Church and Society in New Bedford.

Ordained at Canton, Mass., on Wednesday, April 11th, as an Evangelist, Mr. Hiram Gear, late of the Newton Theological Institution. Introductory prayer by Rev. Thomas Driver, of Dedham; Sermon by Rev. Joseph M. Driver, of Randolph; Consecrating prayer by Rev. Silas Hall of Abington; Charge by the same; Right Hand of Fellowship by Rev. Timothy C. Tingley, of Foxborough; Concluding prayer by Rev. Isaac Smith, of Stoughton.

BAPTIST MINISTER WANTED.

In a flourishing manufacturing Village in Rhode I. with a population sufficient to form a large congregation.

A young Man of education, who would devote a part of his time to teaching school, would probably obtain a competent support.

For further information, application may be made to Rev. CALVIN PHILLIPS, Pawtucket, R. I.

By order of the Committee.

YOUTHFUL MISSIONARY EFFORT.—The Missionary Society of Boys in the First Baptist Sabbath School have within a few days presented the Treasurer of the Boston Baptist Foreign Mission Society, \$10 18, for the Burman Mission, and the Missionary Society of Girls in the same School, \$12 82, for the same Mission. This was collected by monthly contributions among themselves, of two cents each month. May they live to see the harvest of this fruit, pleasing in the sight of God.

General Intelligence.

VERMONT LITERARY AND SCIENTIFIC INSTITUTION.

This is the name given by the Baptists of Vermont to their new establishment at Brandon. The people of that town have contributed for its erection, by estimation, \$7500. A good, substantial, well finished building of brick, four stories high, one hundred feet long, and thirty eight feet wide, they are to complete and also to furnish a suitable site for the same; and about two acres of land with a wooden building upon it, about a half a mile from the spot where the brick edifice is to be erected. This latter building, with suitable alterations and additions, is to be occupied by the female department of the Institution. The executive committee of the Board have taken measures to secure a number of acres of land around the building which is to be occupied by the males, that they may have the advantages of the manual labor system.—*Vt. Chron.*

Religious Intelligence.—The General Conference of the Methodist Episcopal Church of the United States convened in this city yesterday, at the Academy in North Fourth Street, and will probably continue in session for several weeks. We have been informed that there are in attendance between two and three hundred delegates, among whom are many of the most eloquent and distinguished preachers of the Methodist denomination. The meetings of the conference, we understand, are public, and every evening during its continuance, there will be preaching in all their meeting houses in the city and liberties of Philadelphia.—*Sentinel.*

Loose!—The town has appropriated four thousand dollars for schools the ensuing year, which is nearly double the sum heretofore expended for that purpose. Measures have already been adopted to light the principal streets, and establish a watch; and large appropriations have been made for improving them, and it is probable their pavements will be commenced in the course of another year. There are thirteen religious societies established here, viz: 1 Episcopal, 2 Calvinistic Baptist, 3 Orthodox Congregationalist, 2 Episcopal Methodist, and 1 Reformed Methodist, 1 Free will Baptist, 1 Unitarian, and 1 Roman Catholic.

Mechanical Enterprise.—Perhaps it is not generally known to the public, that our fellow citizen and ingenious mechanic, Mr. J. M. Barlow, has recently erected a manufactory for fabricating window blinds, window sashes, and other appendages for buildings, &c. What gives this establishment somewhat the appearance of novelty, is the employment of a steam engine as the moving power to the various pieces of machinery used in the manufactory.—the first ever introduced into any establishment in this city. Passing by the other morning and feeling some curiosity to see the engine and machinery put in motion, the writer stepped in just as the engineer was putting his fire under the boiler; of course an opportunity was afforded to witness how quick the boiler would heat, as well as to notice some other facts in relation to the engine, &c. Being but partially acquainted with steam engines, I cannot positively say whether the one used by Mr. Barlow is of the best kind or not; but it appears to have advantages over some others, by being extremely simple in its construction, besides other things of importance connected with it. Like other engines used for similar purposes, it is of the high pressure kind; but so guarded in the form and arrangement of the boiler, as to encounter but little danger from explosion or other accidents. It works with a double cylinder; of course the piston rods transmit their power alternately to the cranks, and this without the aid of a working beam, the dispensing with which is said to be an improvement. It is somewhat curious to see this little machine set in motion in twenty-five minutes after making the fire, without using more wood than our grandmothers did to boil a tea-kettle; and yet it moves with a power equal to the strength of six horses! It almost entirely takes care of itself—requires but little attention from the engineer, who is able to do other work close by—and with only half a load of old rails, (quarter of a cord) will keep itself going the whole day, and perform all that is re-

quired. It makes no complaint of fatigue—wants no boy to drive—eats nothing but a few light pieces of wood—and drinks nothing but cold water, which it takes into its stomach without help. In short, to one not much accustomed to such things, this little engine is quite a curiosity. Mr. B. it is hoped, will be amply rewarded for his undertaking.—*New Haven Register.*

Silk.—The Charleston (S. C.) Courier notices a sample of home made sewing silk, of a peculiarly rich and beautiful appearance, manufactured by a lady near Columbia, in that state. The texture and general qualities of the article are represented as very fine. It is also added that this Carolina product is sent forth as a specimen of a series of others which may be expected from the same quarter.

The name of South Oxford Post Office has been changed to "Webster," and Thomas Barrett appointed Post Master, vice William H. Bigelow, removed.

INDIAN HOSTILITIES EXPECTED.—A letter to the Editor of the Journal of Commerce, from an officer of the U. S. Army, dated Lower Rapids, Mississippi River, 1st April, 1832, says: "The Indians who were removed last year to the West side of the Mississippi, have commenced re-crossing the river, and evince a hostile disposition. This has been expected for some time; and notice thereof was forwarded to Washington, that measures might be taken to preserve our citizens from harm, and cause the Indians to retire. The Commander in Chief accordingly directed Gen. Atkinson to proceed immediately with all his disposable force to Rock Island, and then to act as circumstances might dictate. He is ordered to capture the Indians concerned in the massacre of the Menomies last fall—to take hostages, and to preserve the Indians from warring against each other: the latter tribe having determined to avenge their murdered relatives and friends. The Indians are represented as decidedly hostile—that is to say, they will take possession of their former villages, and will not abandon them but with their lives. As this will not be permitted, force must be used against them. The Indians it is said, will not attack us, but will be in readiness to defend themselves, if attacked, which they must be if they will not remove. Our present force is not more than a mouthful for the number which report says will be arrayed against us, well mounted and well armed. Not much confidence, indeed scarcely any, can be placed in these reports, for the distance from us to the point where they proceed is 190 miles, there is room for plenty of exaggeration. The general opinion is, that this time something will be done. The officers and men have been often called out on this service, and nothing more, that they are extremely anxious to do something. If the expected combination takes place, the number of Indians will amount to 800 or 1000 men—about three times our force; so that we shall have to recur again to the Illinois militia. Gen. Atkinson will be prompt: he has decision and energy, as well as the confidence both of officers and soldiers.

Middlebury College.—The citizens of Middlebury are about erecting an additional College building, which is required for the accommodation of that institution.

Illinois.—The School Fund in the new state of Illinois, already amounts to \$30,000.

Mormonism.—This moral disease has made its appearance in Philadelphia. A certain Gabriel Crane, who is represented as one of their leaders and preachers, and who is either the wildest of madmen, or the most intrepid of impostors, has recently made his appearance. Among other modes of operating upon the foolish, he has issued what he blasphemously terms a Proclamation by the Lord God through his oracle Gabriel Crane. It announces the approach of the day of Judgment, and says that the "Divine Author of the Scriptures has been for a long time on an especial visit to this world, for the purpose of fulfilling his prophecies concerning his coming to introduce and establish the Millennial Era."

Poison from Lead.—Numerous instances of the serious consequences resulting from the use of lead for purposes connected with the preparation of food have been published, and yet the world seems to have become hardly less in the knowledge of the facts. On the arrival of the whaler Essex, at Bristol, a few days since, the whole of her crew were seriously indisposed, the cause of which was attributed to the scurvy. It was soon after ascertained, however, that their illness proceeded from the pernicious effects of oxide of lead which had been received into their stomachs in the food from dishes made of lead during their passage homeward. Had the voyage been of longer duration, the consequences must have proved fatal. We are happy to learn that they have nearly recovered.—*New Bedford Mercury.*

While making excavations on the sites for new mills on the banks of the Shetucket, an Indian grave was opened, containing besides a few bones, a pot, spoons and a small box, all of copper, glass bottles and some other articles. It was near this spot that the famous battle was fought between Ucaas, Sachem of the Mohegans and Miantinomi, chief of the Narragansetts, in which the latter was slain.—Judging from the thigh bones, which are nearly entire, the person interred must have possessed a gigantic stature and powerful frame. Possibly this grave was the burial place of that renowned warrior.—*Norwich Courier.*

It has recently been discovered in London, that a great part of the cigars vended in the kingdom, are made of cabbage leaves soaked in a strong solution of tobacco.

A Mrs. Blond, has been convicted at the late court of sessions in Abbeville district, S. C. of keeping a gambling house, and playing at that game. She has been sentenced to six months imprisonment, and a fine of \$5.00. Hitherto, it was supposed that this was pretty much of a masculine accomplishment.—*Richmond Compiler.*

Sagacity of a Dog.—The following circumstance occurred in the city of Methuen. A girl was going to her work at an early hour, and passing a foot bridge, accidentally slipped, and was precipitated into the river, immediately below the Spicket falls. No person was near her or saw her situation. The dog who is kept at the establishment happened to see her fall into the river, and immediately ran to the factory, and commenced scratching at the door, and howled most piteously. The overseer, on opening the door, was induced to follow the dog, who immediately ran to the river, and pointed out the girl who was there in the river struggling for life. The man plunged in and rescued the sufferer, when she had risen for the third time and was nearly exhausted.—*Lynn Recorder.*

Earthquake.—A letter from Naples, dated March 15th, says, "A shock of an earthquake was felt here on the 8th instant about 7 o'clock in the evening, but it was very slight. The day before yesterday, however, expresses arrived from Cosenza and Catanzaro, with very disastrous accounts. Catanzaro must have suffered most severely, as it is reported that 900 persons have lost their lives. We have not yet any intelligence from Lower Calabria or Sicily."

MARRIED.

At Middletown, on the 13th inst., Mr. William Johnson, to Miss Harriet Beach.

At Middletown, on the 5th inst., Mr. Augustus Miller, to Miss Lavinia Bristol, daughter of Mr. Benjamin Bristol.

At Easthampton, Mass. on the 4th inst., Mr. Alexander C. Jessup, of Westfield, to Miss Sarah Ann Clapp.

DIED.

In this city, Hannah Maria, daughter of Rev. Samuel Spring, aged 11.
At Lebanon, Rev. John Robinson, aged 72.
At Middletown, Mr. Ephraim Forbush, aged 95.
At Brooklyn, on the 30th ult., Capt. Daniel Tyler, aged 82.
At Norwich, Mrs. Alice C. Goddard, wife of the Hon. Calvin Goddard.
At Greenfield, Mass. Mr. Jeremiah Byington, aged 40. He sat down to the table at supper, apparently in perfect health, and in less than ten minutes after was a corpse.

THE 'GOODRICH ASSOCIATION'

Met at Centre Church Lecture room, Friday evening May 25, at 8 o'clock.

SUBJECT OF THE LECTURE.

"Powers and resources of the Human Constitution."

NOTICE.

It will be recollected by the Churches composing the New Haven Baptist Association, that at the last session of that body, the following resolutions were unanimously adopted, and to which the standing Secretary of the Association respectfully invites the attention of those concerned, lest the latter resolution should fall of being carried into effect.

"Resolved, That we consider it the duty of every church to encourage all those young men who give evidence that they are called of God to the work of the Christian Ministry, and to assist them in acquiring such an education as will render them (with the blessing of the great Head of the Church) useful Ministers of the Gospel."

"Resolved, That the Churches composing this Association will raise the sum of \$200, to be paid into the hands of the Treasurer of the Connecticut Baptist Education Society, before or on the second Monday in June next." See page 7 of the printed minutes.

NOTICE.

THE Ashford Association design to hold their next annual session with the Second Baptist Church in Woodstock, on the 1st Wednesday in June ensuing, at 10 o'clock, A. M. Rev. James Gros is expected to preach the sermon, after which a collection will be taken for the benefit of widows and orphans of deceased Baptist ministers.

Primary and Mite Societies and generous individuals, who feel pledged in duty to aid the great cause of Missions, can bring their donations to the association, which can, without trouble or expense, be transmitted to the Board of the Convention, the proper channel of communication, and faithfully applied as the donors may direct.

GEORGE B. ATWELL, Cor. Sec.

NOTICE.

Ministers and other brethren are earnestly and affectionately invited to attend a Protracted Meeting with the Second Baptist Church in Danbury, commencing on Tuesday, May 22d, at 10 o'clock, A. M. THOMAS LARCOMBE.

JUST received and for sale by F. J. Huntington, The complete Works of the late Robert Hall, A. M. with his life, &c. in 3 vols. by Sir James M'Intosh, and Rev. John Foster, under the superintendence of Olinthus Gregory, L. L. D. F. R. S. &c. Pilgrims Progress, by John Bunyan, to which is annexed the author's life, by Southey.

Travels of true Godliness, by Rev. Benjamin Keach, Pastor of the Baptist Church, Horsdown, London. The above work is revised and improved, with occasional notes, and a memoir of his life, by Howard Malcolm.

"Fuller on Communion," a valuable work, in which the truth is clearly exhibited in conversations between two laymen, on strict and mixed communion. In this work the principal arguments in favor of the latter practice are stated as nearly as possible in the words of its most powerful advocate, the late Rev. Robert Hall. Bound with the same is Dr. Griffin's Letter on Communion, and the review of it by Professor Ripley, of Newton. Second edition.

Also, John's Sermon on Baptism, delivered at Lal Bazar Chapel, Calcutta, on Lord's day, Sept. 27th, 1812.

Also, a Series of letters on the mode and subjects of baptism, addressed to the Christian public, to which is prefixed a brief account of the commencement and progress of the author's trial on these points which terminated in his embracing believers baptism. Second edition, by Stephen Chapin, D. D. late Pastor of the Congregational Church, in Mount Vernon, New Hampshire, now President of Columbian College, District of Columbia.

Also, Infant Baptism, a part and pillar of Popery. By John Gill, D. D. with an appendix by C. C. P. Crosby.



J. W. DIMOCK, Merchant Tailor.

HAS just returned from New York, with a general assortment of new and fashionable goods, viz: Broad cloths and Cassimeres of every fashionable color; Valencia, Marselles, Velvet, and Silk Vestings; Superfine Bombazines; Crapes Cambric; Ermine; Drillings and Cashmerettes, for Summer clothing; Tape Measures, Suspensors, Corded Shirt Collars, Gloves, Short Bosoms, Cravats, Stocks, Stiffeners, Pongee and Bandanna Handkerchiefs, Cotton Hose, together with every article of trimmings, which will be sold on reasonable terms. Spring fashions received.

Garments cut and made in the most fashionable style, and at short notice.

N. B. All orders thankfully received, and faithfully executed.

March 24.

440

SPRING FASHION FOR HATS.



HADLEY & CHALKER HAVE just received the Spring fashion for Hats, and have on hand a very handsome assortment of their own manufacture, which are now ready and finishing, of the best materials, and warranted equal to any offered in this or the New York market.

We return our thanks to our numerous customers, and solicit a continuance of their custom.

HADLEY & CHALKER.

March 31.

For Sale at this Office,

THE BIBLE DOCTRINE OF TEMPERANCE, A Sermon delivered in the Baptist Meeting House, in this city, on Wednesday evening, May 25, 1831, by Rev. Gustavus F. Davis, Pastor of the Baptist Church.

MALCOLM'S BIBLE DICTIONARY.

CHURCH MEMBER'S GUIDE, by Rev. J. A. JAMES.

Hartford, March 17, 1832.

POETRY.

From the Christian Intelligencer.

THE SEPARATION.

"Hope sent from Heaven,
Upraised his drooping head, and showed afar
A happier scene of things." Bishop Fortus.

He knelt beside her. With a tearless eye,
Yet chained—intense—and motionless, he gazed
On her pale form. Her hand was clasped in his—
And with a last exertion still returned
The pressure of his love. No sound was heard—
Save the faint breathings of the dying one,
And the deep sigh, which, half suppressed, yet burst
Out from the husband's heart—for now he knew
Life's sweetest charm was passing to the grave.

Speechless and sad I viewed the parting pair—
They were my friends—companions of my youth;
I stood beside them at the sacred shrine,
When decked in all the bloom and charm of life,
He caught her to his breast, his bride, his own!
Oh, 'twas a happy day! and happy years
Succeeded. But alas! 'tis ever thus—
Our happy years glide soonest by—and when
The end has come, we weep the more, and feel
Had joys been less, we were less wretched now.

Yet they had loved—most ardently had loved—
And fleeting time was fuel to the flame
Kindled by Heaven, and glowing in each breast,
Till their fond hearts, like gems of purest gold,
Melted, flowed forth, and mingled into one.

United thus, their love soared higher still—
Earth did not bound it—nor did skies, nor stars—
But far above those brilliant orbs it rose,
And with a fervent faith it clung to Him
Who made and holds them all. Him who "is love"
They loved supreme. "Twas not through fear,
Nor yet the thought of a reward,* that hand in hand,
Made them pursue His glory—and observe
The practice of His will. But they had looked
Upon creation, and had seen his goodness.

They felt his mercy in their joys—and read
The Saviour's life; and as they read how he
Had suffered—how he left his all,
To seek poor wanderers straying in a world
Where sin, and wretchedness, and death, had gained
A common empire—how he nobly dared
To brave them all, and having met their host
In long and struggling contest, then returned
A victor to His throne—yet wounded went,
And left the way marked with his own heart's blood;
The mercy seem'd so great—their debt so large—
They gave their lives to him—and had they owned
Ten thousand more, he would have won them all.

This was Religion, for its only source
Was GRATEFUL, pure and unimpaired—it swayed
Each thought and action—wrought within the soul,
Headless of human gaze—and there impressed
That Saviour's image in its brightest charms.

Did they not therefore love each other less
Than the gay things whose hearts are all on earth?
Most surely not. Religion sweetens love—
It purifies the mind—bars it from vice—
Secures fidelity—makes constant 'e'en the thoughts;
It spurns distrust, unkindness, and deceit;
Bears up the heart in sorrow—and, o'er death
Reigning triumphant, points beyond the grave
To purer love and high.

Greatly they err
Who look for bliss amidst the pomp of life,
Though wealth may deck a worm—and splendour's garb
May clothe the skeleton which soon must rot—
And mirth—and honor—and the praise of men—
And bow obsequious of the fleeting throng
All hastening to the dust—may please awhile,
Yet midst them all, the soul will oft grow sick,
And pant, and starve for more substantial food;
Then too, the shades are coming, when the sun
Of pleasure must go down—and evening skies,
Which have no shining star of Bethlehem,
Oh, they are dark indeed!

The dying one
Still faintly breathed, though life was ebbing fast.
The large cold drops of death were on her brow,
And o'er her eyes, those eyes so thrilling once,
The darkened film had gathered. From her cheek
The blood had long since faded—and it flowed
Colder and colder to her heart; her pulse
Had almost ceased to beat. Yet there he knelt;
He who had gazed in rapture on that form,
He who had been her more than friend—her joy—
Her dearest gem—her all on earth—there knelt
Close by her side, with brow as pale as hers,
And breaking heart, pierced with a keener grief;
And while that icy hand was linked in his,
Watched the low breath that faltered on her lips.

"Dear husband," sighed the dying one, while yet
The panting spirit lingered on its wing—
"Be not so sad; it is the only pang
I feel in death, to leave thee thus; and think
That when—when I am in the grave—no voice
Will cheer thy solitude. But calm thee, love—
Soon we shall meet again. The Saviour smiles,
And beckons me away. Oh, precious hope!
He is our friend, and He will guard thy life;
And soothe thy sorrows." "Death, where is thy sting?"
Yes, we shall meet in Heaven—come to me soon,
For I shall wait thee there." She spoke no more.
One faint—faint pressure of her chilly hand—
One straining of her sightless eyes to him—
One feeble, fainting breath, and all was still.
In that pure home, where happiness is found,
And loved ones never part—there they shall meet.

* Surely that man who professes to be a Christian for the sake of the Christian's reward, is in truth no Christian. It is not God whom he loves; it is the reward. He cannot in his heart say with the Psalmist, "O how I love thy law." But the Christian loves virtue for its own loveliness, and he loves God, because he is the source of all virtue, and perfectly holy. This truth is taught us by the Saviour. Those whom he accepts in the last day, are represented as being surprised at the mention of their good works, and certainly, therefore, did not perform them with a view to the reward. And though the Saviour mentions them as an evidence of religion in the soul, yet they did them, because they, like their Divine Master, loved to do good. Vide Matthew xxv, 37, 39.

PEACE.

That the prevalence of pacific sentiments exists in the East Indies, as well as in Europe and the United States, appears by extracts from the following letters; one from the Rev. B. C. Meigs, dated

Batticotta, Aug. 27, 1818.

"To you, my Dear Sir, it will be the best recommendation of Mr. M. to tell you, that he is not merely a Christian in name, but in deed and in truth an enlightened and decided advo-

cate of evangelical religion—a man who exemplifies the excellency of the principles which he professes, by a consistent walk and conversation. He is one of his Majesty's Civil servants on this Island—a gentleman in his manners, and famed for his generous hospitality to all who make his house their home. His kindness is, however, particularly manifested to those who are of the household of faith."

"When first I heard of the bold and laudable efforts made by a few individuals in America to stem a popular delusion which has deluged the world for ages with blood and misery, my heart vibrated in unison with the sentiments, which actuated the members of the Massachusetts Peace Society, to such a great and noble undertaking. I most sincerely implored that Saviour whose kingdom consists in peace and brotherly love amongst his happy subjects, that these endeavors, in full conformity with the precepts of his Gospel, might diffuse far and wide the blessed principle calculated to banish out of the world one of the leading features of the Kingdom of Darkness. With unusual interest I perused the publications which have so boldly attacked prejudices, on which the practice of ages had stamp'd the delusive character of necessity—prejudices which have hitherto passed as current coin for the want of investigation, and because they are so congenial to the pride and covetousness of men. The arguments used in exposing the various and complicated evils, connected with a prevalent war spirit—its demoralizing and anti-Christian tendency, and its dreadful effects it appears to me must, in the end, open the eyes of the generality of men. Ignorance will no longer envelope their minds in impenetrable darkness. My heart, Sir, rejoices to see the attempt made to undeceive the world on such an important point. It is a great, a glorious event in our happy era, and must be followed with success—because not a jot or tittle of the glorious predictions relating to the Kingdom of Peace and Righteousness and holiness on earth, can remain unfulfilled. In what a signal manner has the author of peace and love manifested his approbation of the generous efforts commenced in America! A strange coincidence of circumstances tending towards the same object, clearly proves that the set time is come—the fire has spread on both sides the Atlantic, and the active genius of our happy age is, perhaps, every where engaged in devising schemes of spreading and consolidating human happiness—a brilliant spectacle this, which no doubt the purer part of creation delight to contemplate.

The present seems to be an age not of contemplative, but of practical Christianity. The new and powerful impulse given to the human mind, continues to produce the happiest effects, and Christians delight in opportunities to do good to their species, without making invidious distinctions. Partaking, I humbly trust, something of the prevailing spirit, I beg to be permitted to offer you my mite in support of the labors of love, of the Society of which I understand you are the Secretary. The worthy Missionaries sent out by your country to this benighted part of the world, have kindly lent me their aid in remitting to you twenty-five Spanish Dollars. I shall be happy to continue contributing annually, towards so good a cause as my circumstances will permit. The only favor I have to solicit is, that the publications issued by your Society may be sent to me, directed to the care of the American Missionaries at this station. I conclude, by fervently wishing that the Great Prince of Peace may crown the labors of all the Societies which have a common object in view, with abundant success. May their efforts outlive every opposition, and may we soon hear that the abolition of the practice of war is no more a Utopian scheme, than that of the detestable traffic in human beings, the reward of all those engaged in this work of benevolence, left on record by the Great Head of the Church. "Blessed are the peace makers, for they shall be called the children of GOD." is sufficiently encouraging for their perseverance.

J. N. MOOGART.

ART OF MISEDUCATION.

HOW TO MAKE YOUR CHILDREN HATE YOU.

You can make your Children hate you, by treating them with contumely.

1. Mr. James had become so accustomed to the use of ridicule and satire, that he could not leave off the habit in his intercourse with his children. He could never correct their faults in a proper manner, but always spoke with an offensive satirical tone of voice. For example, a child one evening crept up on his chair. The punishment was, that he should have whiskers marked upon his cheeks with paint or coal, and be made a laughing stock for the servants. His daughter once spilt some broth upon her apron, and he immediately said, that he should order a box from the carpenter for her to eat her food from. He said also, that he would buy a fine pair of spotted pigs from a litter which his neighbor had, to keep her company. Little Martha had once dirtied her hands and clothes very badly. "Ah!" cried her father, as soon as he saw her, "here is a beautiful damsel! What fine company she would make for dirty Thomson!" This was the name of a silly fellow who used to make sport for the boys in the street. "Don't you think, Martha, that would be a fine place for you?"

Mr. James pursued this method in the presence of Molly, the domestic, and the young family, who immediately laughed at his jest, and repeated his reproaches to taunt the little girl. How could this child love her father?

2. Lucy had been for some time learning to use the needle. She now laid aside her sampler, and began to hem a handkerchief. "I will do it so well," thought she, "that mother will praise me; and father—who knows what he will do, if I hem it so that it pleases him!" It would have delighted you to have seen how busily the little girl sewed. She was so occupied with her employment, that she even forgot her breakfast. She was so intent upon doing it well, that she would run, after every twenty

or thirty stitches, to her mother, and inquire, "Is not this right, mother?"

But one day, while she was at work, the good child pricked her finger with the needle very badly, and the fright occasioned by a pain so unusual and unexpected, caused her almost to lose her senses. Full of sorrow, she held her finger up to her mother, and uttered such lamentations as would have extorted pity even from a stone. But her mother, instead of sympathizing with the suffering child, thoughtlessly burst out into a laugh; in which the most of the children joined her. Lucy immediately threw down her handkerchief and needle, cried loudly, ran out into the kitchen, and hiding her face under the apron of Magdalen, wept till she was tired. Here she found pity and comfort; she had her wounded finger bound up, and was assured that it would soon get well.

The untimely sport of her mother, had so mortified little Lucy, that, from that time she felt an ill-will towards her. Her mother still continued to laugh at her when she hurt herself, and the consequence was, that little Lucy absolutely hated her, and yet the mother could not tell the cause.—*Satzman.*

YOUTH'S DEPARTMENT.

For the Christian Secretary.

THE LORD'S PRAYER,

FOR INFANT SCHOOLS.

Our Father who art in heaven above,
Almighty God—Eternal Love;
Let every infant tongue proclaim
All hallowed be Thy sacred name.

Oh, let Thy blessed kingdom come;
Thy will by infants here be done,
Even as 'tis done in heaven above,
By seraphs round Thy throne of love.

Give us our daily bread, we pray,
And cast our numerous debts away,
As we forgive the debts of those
Whom we regard as friends or foes.

Lead us not in the tempter's snare—
Deliver us from evils here,
For Thine's the kingdom and the power,
Be glory Thine, forever more.

JUSTITIA.

From the Philadelphia.

LITTLE SOPHIA SAVED.

Rev. Dr. Ely.

My Respected Pastor,—From a heartfelt desire to encourage parents to send their little ones to Sabbath school, and teachers to labor prayerfully and perseveringly in this blessed cause, I take the liberty of submitting to your attention (and publication if you deem it proper) some account of the last illness and death of a much loved little niece of mine, whose case strikingly manifests the amazing condescension of our blessed Saviour, in revealing himself to babes, and shows that young as she was, she knew her need of a Saviour and could commit her soul fearlessly into his hands. The name of this dear child was Sophia S. * * * and her place of residence about twenty miles from Philadelphia. She was just turned of eight years of age; and was sick only nine days. I was sent for by her mother to assist in nursing her; and I can truly say I esteemed it a high privilege to witness her patient and Christian resignation under sufferings most severe and agonizing. When in health she often gave most unquestionable evidences that she knew the Lord, and on his holy Sabbath would tolerate nothing light nor trifling. She would reprove old and young who violated that day, by repeating "This day belongs to God alone," &c. She was particularly fond of her Sabbath school; and careful of her books. When she received any little spending money she purchased books; and calmly (previous to her death) divided her little store among her young relatives.

When she was first taken ill, her greatest grief was her inability to go to Sabbath school. She sent to her teacher for a volume from the school library, and on its being neglected to be sent, said, "well, never mind—I shall never want them again." Her mother heard her in one of her petitions to a throne of grace, say, "Lord, if thou wilt spare me, I will try to serve thee better—Oh Lord wash my soul." &c. On being asked if she knew what the blessed Saviour said to little children when on earth, she immediately repeated, "Suffer little children to come to me." &c. She wished nothing trifling said in her presence, and took no interest whatever in any thing but what related to spiritual things. At one time, when exhausted with pain and extreme difficulty of breathing, she repeated the Lord's prayer, and lay composed for a few moments; but upon a more severe attack she for an instant called upon death to relieve her. For this she was kindly reproved, and having expressed her contrition, never again murmured nor complained. She told her mother she was soon to die, and go to heaven. Her mother replied, "How, my dear, can I part with you?" Her answer was, "My Saviour has come for me, and I must go." When some one asked her, if she could leave her mother, who so tenderly and devotedly loved her, she said, "Jesus will be my mother." A short time previous to her death she wished several hymns to be sung. She was gratified, and the throne of grace was then addressed. In prayer and in singing it was evident she cordially united. Her sufferings increased so much that little more could be said to her. Finally she requested her favorite hymn might be sung.

"Come children hail the Prince of peace."
She was again asked, if she loved her Saviour; to which she replied, "Oh yes; and I am happy." Soon after, it pleased her gracious Redeemer to release her from her severe pains, and, I trust, to receive her among his dear children, in his kingdom above; where there is no more sickness nor sorrow. Her remains were committed to the earth on Sabbath day, attended by a large number of Sabbath scholars. The Rev. Mr. B— addressed them in a most impressive and solemn manner.

Such was the short life and happy death of little Sophia. May thousands of children in our Sabbath schools love the Saviour as she did; and when they die be admitted to heaven. S. H.

THE ORDEAL OF TRUE AFFECTION.

The grave (says a modern author) is the ordeal of true affection. It is there that the divine passion of the soul manifests its superiority to the instinctive impulse of mere animal attachment. The latter must be continually refreshed and kept alive by the presence of its object; but the love that is seated in the soul, can live on long remembrance. The mere inclinations of sense languish and decline with the charms which excite them, and turn with disgust from the dismal precincts of the tomb; but it is thence that truly spiritual affection arises purified from every sensual desire, and returns like a holy flame to illumine and sanctify the heart of the survivor. The sorrow for the dead is the only sorrow from which we refuse to be divorced. Every other wound we seek to heal—every other affliction to forget; but this wound we consider it our duty to keep open—this affliction we cherish and brood over in solitude.

Who, even in the hour of agony, would forget the friend over whom he mourned? None—the love which survives the tomb is one of the noblest attributes of the soul. If it has its woes, it has its delights; and when the overwhelming burst of grief is calmed into the tender tear of recollection, when the sudden anguish and the convulsive agony over the present ruin of all that we loved, is softened away into pensive meditation of all that it was in the days of its loveliness, who would root out such a sorrow from the heart? Though it may sometimes throw a passing cloud over the brightest hour of gaiety, or spread a deeper sadness over the hour of gloom, yet who would exchange it even for the song of pleasure or the burst of revelry? None—there is a voice from the tomb sweeter than the song. There is a remembrance of the dead, to which we turn from the charms of the living.

Oh, the grave! the grave!—it buries every error—covers every defect—extinguishes every resentment! From its peaceful bosom spring none but fond regrets, and tender recollections. Who can look down upon the grave of an enemy, and not feel a compunctious throb, that he should ever have warred with the poor handful of earth that lies mouldering before him? Go to the grave of buried love, and there meditate! there settle the account with thy conscience for every past endearment unregarded of that departed being who can never—never return, to be soothed by thy contrition. Then weave thy chaplet of flowers, and strew the beauties of nature about the grave; console thy broken spirit if thou canst; with those tender yet futile tributes of regret; but take warning by the bitterness of this thy contrite affliction, and henceforth be more faithful and affectionate in the discharge of thy duties to the living.

DECISION OF CHARACTER.

Were I entrusted with the education of youth, I would early impress on them the importance of this quality. I would teach them by practical lessons, its uses and advantages. I would plan out emergencies in which I would call upon them to act promptly and decisively—and this I would repeat again and again, though they should decide and act wrong in every instance, till I had fully taught them to act with promptness and decision. Once acquired, the habit never would forsake them; and the judgment, when matured by years and corrected by experience, would lead them to think rightly. I consider, indeed, a vacillating, temporising disposition of mind, the cause of a large proportion of the evils in life, and of the ill success in business. Look at the young man, just from the parental roof, and placed in a large city, surrounded by companions whose intercourse and example he knows must be contaminating. If he is one of a decided character, he will readily form the determination to shun their society, and he escapes their influence. If unfortunately, he has not acquired the habit of deciding for himself—if he is awed by the fear of being thought different from his fellows, but is resolved not to commit himself in all their excesses—what does he do—how does he act—and what is his fate? He mingles awhile in their more innocent pleasures—he sips the draught which they drain to the dregs—he enters only a little into the dissipations into which they plunge—he dreads to be thought singular, and he goes half way with them; but he all the while resolves to retrace his steps, when he can do so with honor. The time at last comes when he must recede or advance—the decisive moment is at hand—now his fate must be determined—pleasure beckons him on, duty bids him go back—he hesitates which to obey—he falters in his opinion—he doubts—he is still undecided—he is lost.

WHAT A SWEET FLOWER.

Holiness, as I wrote down some of my contemplations on it, appeared to me to be of a sweet, pleasant, charming, serene, calm nature; which brought an inexpressible purity, brightness, peacefulness, and ravishment to the soul. In other words, that it made the soul like a field or garden of God, with all manner of pleasant flowers; all pleasant, delightful, and undisturbed, enjoying a sweet calm, and the gentle, vivifying beams of the sun. The soul of a true Christian, as I then wrote my meditations, appeared like such a little white flower as we see in the spring of the year, low and humble, on the ground; opening its bosom to receive the pleasant beams of the sun's glory; rejoicing, as it were, in a calm rapture; diffusing around a sweet fragrance; standing peacefully and lovingly in the midst of other flowers round about; all in like manner opening their bosoms to drink in the light of the sun. There was no part of creature holiness, whose loveliness I had so great a sense of, as humility, brokenness of heart, and poverty of spirit; and there was nothing that I so earnestly longed

NIGHT BLINDNESS.

On a former occasion, we gave a short account of a curious affection of the sense of vision, in which sight is greatly diminished, or altogether suspended during the day, or in a bright light, but is tolerably acute in the dusk or after night. We propose now to notice an opposite condition of the eyes, in which their functions are suspended excepting when they are exposed to an intense degree of light.

The cause of this disease is precisely the reverse of that of the preceding: it being occasioned by the exposure of the eyes habitually to too great instead of too small a light. The retina, or nervous expansion of the organ, being in this manner too strongly stimulated, loses, in part, its sensibility, and hence requires an increased amount of light for the proper performance of its functions. At noon-day it is consequently sensible to the impression of objects; but does not clearly discern them in the shade, or towards the close of day.

At sunset, objects appear to persons affected with this complaint, as if covered with an ash-coloured veil, which gradually changes into a dense cloud, intervening between the eyes and surrounding objects. When brought into a room faintly lighted by a candle, where all the by-standers can see tolerably well, they can discern not at all, or only in a very feeble manner, any object; they may, perhaps, only be able to distinguish light from darkness: at moonlight their sight is still worse. They recover their power of vision at day-break, and it continues tolerably perfect all the day until sunset.

Night blindness is said to be endemic in Poland, in the West Indies, Brazil, and the inter-tropical regions generally. It is likewise, we are informed, endemic in some parts of France; particularly in the neighborhood of Roche Guyon, on the banks of the Seine. So generally does it there prevail, that in some villages it is said to effect one in every twenty of the inhabitants; and in another, one in ten, every year. It commences in the spring, continues for three months, and returns occasionally, though in a slighter degree, in the autumn. Some individuals have been attacked by the disease annually, for twenty years in succession. The soil in this part of France is a dazzling chalk, and the brilliancy of the light reflected from it, in the commencement of spring, is probably the chief cause of the general prevalence among the inhabitants of night blindness.

In few parts of the world is the disease so commonly met with, and so decidedly marked, as in Russia during the months of summer. The eye is at this season exposed almost constantly to the action of light, as the sun dips but little below the horizon, and there is scarcely any interval of darkness. The disease is mostly confined to the peasants, who protract their hard labour in the fields from a very early to a very late hour; and, at the same time, exhaust the energies of their system, by daily fatigue and improper habits of living.

From a knowledge of this disease and its cause, our readers will learn an important caution, in relation to the preservation of their sight. That is, to guard carefully the eyes against any long continued exposure to a glare of light. We have known this disease to affect to a certain extent many individuals whose nights were spent in rooms brilliantly illuminated, and the energies of whose systems were reduced, by the loss of sleep—the confined air of crowded apartments, and various improprieties both in eating and drinking.—*Journal of Health.*

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